/284 cont./

539 and whirled upward out of the water remain lying helpless and die.

Ochobi, Caetano relates, made a large basin in the source mountains of the Paranatinga, filled it with water, and let the latter run toward the noonday sun. This became the Pakuneru, the Paranatinga of the Brazilians. Farther toward the rising sun there flows parallel to it another river, which would perhaps be the Schingú which we sought. The Imperador, accompanied by Bakaïrí, and a white man went for a walk, the former along the Paranatinga, the other along the other river whose name is not known. The white man suddenly no longer answered when the Imperador called to him. A great fish, a jaú, had devoured him. Then Keri sent a duck which made the jaú spit out the

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Hieroglyphics on the Paranatinga.

539 white man again unharmed. He then wandered along the river farther and farther until he came to the great "poço" (spring, here perhaps lagoon, the sea is meant), where he embarked and later returned with the gun. -- Tumeng made the stone house on the salto, so that the Imperador would live there, and also made the fish trap, so that the countless urubús would find something to eat.

The distinction, clearly present, between a light /285/ and a dark sphere of gods forms the nucleus of these legends, insofar as it grew out of pre-Christian ideas. Furthermore, the gigantic animal figures, which are closely connected with the beginning

/285 cont./

539 of creation and in point of time precede the anthropomorphic gods, the creators of mankind, are a characteristic trait that is very widespread throughout the Indian myths.

●172 Near the waterfall, on the shore, there is an old inscription; I am reproducing it just as it was copied by the Italian Luiz Oddi, who traveled down the Paranatinga to the salto a few years ago in the hope of finding the gold site of the Martyrios. Oddi thinks that the signs were scratched in with a knife and stem from the Paulistas, whose traces he endeavored to follow. Caetano, however, although he is unable to state anything definite, believes that the picture writing was made by Indian hands and is ancient. The presence of the "cross figure" does not prove anything opposing this view: it probably represents a human being and corresponds almost exactly to one of the drawings given in

000 Wallace's book about Amazonas. /Chapters 19-24, pp. 286-329 in the original source, are omitted in the translation, except for the map facing p. 298, which appears in the translation as pp. 154 -159, and the illustrations facing pp. 322 and 326, which follow as pp. 160-164 and pp. 165 - 169, respectively. The "Appendix," pp. 330-366 in the original source, is omitted in the translation./

3:Petrullo E-5 (1931)1932

SP8 Bororo SP8
Bacairi: SP7

Ba
Bo
102
131
133
172
487
361

[Facing P. 180-A]

[Plate XXV-A]

3:Petrolio E-5 (1931)1932 SP8 Barreiro SP8
Barreiro SP7

Plate III-B [Facing P. 180-B]

Field Genius 94.
Bolivia: SP

streams. Under the last was this because hard work, but in general the march was a pleasant one. The start in the morning was made at about eight o'clock, unless some beast had wandered too far off, when there was some further delay. A low fog hid the tall grass from sight early in the morning, but soon afterwards it would lift. In the early afternoon would appear white clouds in the skies that had been perfectly clear, enough to enhance the beauty of the sunsets, and no more. The region is windswept, so that though the sun was hot enough the heat was never unbearable. Camp was generally made in the middle afternoon, by some stream, in order to give the oxen a chance to graze. Skies were invariably clear at night. The temperature fell so suddenly that few slept after midnight, most preferring to huddle around the fire, to talk and drink coffee, which I allowed. Precipitation was heavy during the night, as was attested by our blankets, which were wringing wet by morning. However, the nights were not so uncomfortable that it would have justified the carrying of heavy tarpaulins.

In this manner we traveled over the rolling country. Sometimes we [illegible] when a deer crossed our path, though several fell to our guns. Otero Tapé, a short-haired New York fox terrier that accompanied me, caused a tapir; the other dogs joining in the chase, it was hayed and killed, a welcome event, for it supplied us with meat for several days. A puma one day caused a great deal of excitement. On being seen, almost the entire personnel gave chase, whistling hoarse, shouting arrows, whooping, yelling and laughing. It was finally shot. Several mutums, birds whose meat was found to be excellent, were killed in the jungle patches bordering the streams.

We passed near two deserted village sites which the Bakairi identified as being Kayapó. Traveling on schedule, however, we were not able to stop to investigate archaeological possibilities.

On the sixth day from Simão Lopes we entered more wooded country, necessitating cutting a way through, and on the seventh day we reached the banks of the Kuluene river below the mouth of the Pranse. This last day was marked by an accident to one of the tame pack oxen. It fell, breaking its back. For the wild oxen that we had taken with us, its face covered with a leather mask so that it could not see where it was going, but naturally followed the other oxen, this was fortunate. The beast so was killed and its meat dried. The oxen was sent back to the post

/13 cont./

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12. Karl v.d. Steinen, Unter den Naturvölkern, [i.e., p. 333.

of the person were received overseas of the Brazilian government, and to whom we must attribute the attacks against the rubber of the upper Curaçá River, attributed in Brazilian documents to the "Cossacks." (13) The ancestors of the Wanhanâ

13. Ibid., p. 334.

/Wanhanâ/, who had ascended further south in earlier times, were still clearly remembered by the women Bakairí, but in this period the former did not appear. The principal enemies were unanimously the Kayabí of the Rio Verde with whom they had long lived in a state of intense hostility. The Bakairí

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place their ancestral land at the famous falls of the Rio Paranatinga (Rio Teles Pires), located upriver from the mouth of the Rio Verde. They said that old Curique Caetano's had been born in the old aldea situated at the falls. It was said that at that time the Rio Paranatinga Bakairí had traveled to just below the mouth of the Rio Verde but had later returned from fear of the Kayabí. Curique Caetano's father had already been born in an aldea situated farther upriver. Antonio Pyrineus de Souza, in his expedition down the Rio Paranatinga (Rio Teles Pires), found habitation ruins below the mouth of the Beija-Flor near the Cerro de Piquiricai and on the right side of the river, where it was said that the Bakairí had had a large

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aldea in former times. It is also said that they fought with the Kayabí and the Tapanhuna /Tapanyuna/ when they lived in this place. (14) Undoubtedly the Bakairí had /16/ lived closer to

173 [illegible] 792

14. A. Pyrineus de Souza, loc. cit., p. 68.